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viving members of the family would sing and dance at the grave during the entire night after the burial, but there seem to be few observances of this kind nowadays. The only earthly possessions buried with the deceased are clothing and bodily ornaments. Bows, arrows, pottery, and so forth, are not buried with the dead, but are distributed among the relatives, sons taking precedence. 764

The house of the deceased, in the floor of which the grave has been made, is deserted within two to three weeks following burial. The immediate clearing in which the house is located is also usually deserted. However, if the house is located in the midst of a cassava field, there is no restriction preventing the relatives from returning to gather cassava when needed. 768

The mourners, including all the relatives of the deceased who are present, weep to show their grief. The chief mourner (the spouse or closest relative of the dead) refrains from work "until the sad thoughts pass away." The mourners, however, do not mutilate themselves, smear themselves with ashes or other unusual substances, don a special costume, nor assume other formal marks of mourning. 765

A fire is kept burning in the house for a moon after the burial, so that the ghost of the dead, lurking about the grave, will be provided with warmth at night. Food is also regularly left in the house for the ghost. Food offerings of this sort are frequently discovered to have completely disappeared the next morning when the mourners visit the grave. Actually, the disappearance is doubtless due to the depredations of insects and animals, but it is regarded by the natives as a sign that the ghost has been hungry and made a good meal. Strictly speaking, food and fire are supposed to be kept in the house until it falls down, because theoretically the ghost lives in its former dwelling until it is no longer habitable. But in actual practice, it is said that the attentions to the grave seldom continue for more than a month or so. The social motivations for grave offerings and for display of grief on the part of the chief mourner seem to be at least as strong as the religious. If a man, for instance, fails to follow the observances of mourning for a deceased wife, the latter's relatives will be angry with him and will accuse him of having killed her. [152]

If it is believed that the deceased has met death at the hands of kanaimas, precautions are taken, as described in our section on

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765 Crime and Punishment, to prevent the kanaimas from drinking the fluids of decay from the corpse.

775 The Caribs have very vague ideas as to the eventual fate of the ghost. They believe, however, that for some time after it haunts the place of its death. Ghosts here, as among ourselves, are believed to be invisible under ordinary circumstances, although there are occasional individuals who, when passing near a house of death, claim to have seen the form of the dead person working about the house as in life. It is because of the fact that the ghost continues to inhabit the house which it used during life that the survivors desert the house and clearing. The general attitude assumes that mortals have sufficient troubles in this life without being annoyed by the attentions of ghosts, which, it is said, often become irritated at the necessity of sharing a dwelling with the living. Especially if a living person unwittingly does something to displease a ghost, the latter will persecute him, even pursuing him to his new dwelling. Living persons often complain that ghosts are tickling them, pinching them, or causing other uncomfortable sensations. These persecutions most often occur at night, and to an outsider it appears that many an ant or flea bite has been mistaken by a superstitious Carib for a ghostly pinching. Of course, it is believed that ghosts are always invisible when making mortals uncomfortable.

775 484 Although a ghost will become irritated with a living person if the latter stays in his house, it is permissible for a weary traveller to pass the night in a deserted dwelling in case of necessity, provided the intruder speaks to the ghost and explains why he is trespassing. The intruder repeats the following phrase. "Amaronye yedome wawnekusewa." While a human being may thus speak to a ghost, the latter never answers. Several informants spoke of having spent the night in deserted houses and being kept awake by the ghostly footsteps of the deceased owner, who insisted on moving about all night long. It is also dangerous to speak of a dead person, his appearance, personality, or former activities, for fear of arousing the displeasure of the ghost. Likewise, interference of any kind with the house or clearing in which it lives arouses the ire of a ghost.

775 Naturally, no mortal wishes to have any more dealings with ghosts than are necessary. It is said that sometimes thorns are